1:Du Bois E-5 (1938-1939) 1944
OFS Also OFS

Also, men are frequently absent or [illegible] to es
"the father of the unborn." This modified teknonymy is rarer for women.
That it should occur in a group where patrilocal residence predominates gives it perhaps a greater significance than if it occurred in a society with matrilocal residence. Children, therefore, are important in giving status to adults. They are valued also, as the next chapter indicates, because they give the death feasts, which mean postmortem prestige for the parents. However, it is quite possible that children may have a value in adult eyes from which the children themselves do not benefit.

There was one case of a child prophet, a little girl of about six called Kaleti, who was able to sway the community for several weeks.

One day Kaleti's mother sent her to fetch a spoon. The child did not return and could not be found all day. Her father and paternal grandfather, who were on a dunning trip to a distant village, said they saw her appear on the trail and then fade into thin air. That evening the mother heard a rustling in the loft, asked who was there, and heard Kaleti answer, "We are. We are coming down." And the child was discovered hiding in the loft.

Some weeks later the mother and father were both in a village about a day's journey away. Again the child appeared and this time ordered them to return to their own home. She then disappeared. Actually, the child had been left at home in the care of a sickly youth of about twenty, who reported that she had disappeared from home at the time her parents believed she spoke to them in the distant village. The child was by now the center of attention in the community, and adults suggested to her that she was in contact with a Good Being and was on the way to becoming one herself. Kaleti was quick to play on this suggestion. She ordered a special house built in which she would live alone until the Good Being and his wife arrived to care for her. The house was erected and adults assured me that it had miraculously grown taller overnight. Kaleti ordered that an all-night dance be held, saying her supernatural friends would arrive at dawn. When they failed to arrive, innocent adults, including her father and his cousin Maleleka (see Maleleka's autobiography), were quick to make excuses and say the advent was merely delayed.

For days Kaleti continued to be the center of attention. At a feast she fell ill and everyone crowded around her in concern. Her rationalization was that a small playmate had rubbed his greasy hands on her. Her pronouncements were all in the traditional pattern connected with the advent of a Good Being. She could not attend death feasts, all

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people must abstain from seafoods, and she conversed with ghosts who knew all that had happened. She was assured and autocratic in all she did. She even scolded one of the most influential men of the community, who chanced to be a distant kinsman, for delaying the first feast in connection with the erection of his lineage house. Her tone toward other children was as peremptory as that of adults toward children.

Many details of this anecdote are omitted here since they belong more properly to a discussion of religion, which must await later publication. The episode serves here as a rare, but not unique, instance of singular status achieved by a small child. It demonstrates that even children, to whom the society accords no very high position, may develop devices for wielding power.

CONCLUSIONS

This period of late childhood, when children are referred to as moku, is characterized by the disappearance of temper tantrums and the child's acquisition of devices for taking care of itself in its environment. It is also the time when the discipline foreshadowed in early childhood assumes its harshest forms. The restrictive aspects of this discipline range from teasing and ridicule involving shame to actual physical violence or threats of violence. For boys there is very little constructive training for their adult roles, except as their somewhat privileged position in comparison with girls permits them greater opportunity and furnishes them greater incentives for absorptive disciplines.

Because boys must search for their food they learn incidentally a great deal about the society in which they live. Girls, on the other hand, are deliberately trained in the food quest and the role they must play as providers.

Girls have a less privileged position but more consistent training and constructive participation in the activities of women. That they may resent their status as women is perhaps indicated by the fact that some of the growing girls assume male roles in play. Both sexes have the same experience with inconsistency in adult behavior toward them. Both learn to assert themselves by running off, by seeking the protection of other kin, and by vigorous and often violent resistance. In certain realms at least, both sexes must acquire a feeling of their undervalued position, although they can depend on the assistance of adult kin in litigations and in sacrifices to placate the dead or malignant spirits.